Mr. Nyland: ...We're having to take a plane tonight, so we can have the full hour and a half. Shall we start? Yaa, let's start already. So, how many weeks? Three months, more than three months, wasn't it? Long time; I missed you... Now, after all this exchange of politeness, we can get started. I haven't had much chance, not even since coming back, to listen to some of your tapes. I think I've answered a few during the time we were on the West Coast, but all for that , as you must know what little haphazard there were many other things that had to be done. So now let's start from scratch, almost as if we don't know each other. And now you tell me about work, your work, and where you got stuck.

What questions have come up, important questions for yourself? Also important questions regarding your relationships with each other. Though there have been some difficulties that I've known is unavoidable, they have to be straightened out gradually, so that there is, more and more when you come together, a certain harmony of feeling at home with each other, regardless of liking each other or not. There is one aim, it's an aim for trying to grow, trying to grow up really, trying to develop, and all of us are in exactly that same kind of condition. So in the faith of that, the different little bits of disagreements which there might exist, they drop away, really. You have to learn to understand each other, how you are, and why different people behave in a certain way. And when you once know it, then you must let it grow; for with that understanding, there is no need for any further argument, when you know why a person is the way they are. And then, of course, you don't expect them to be different, because if you still think they ought to be different, you don't understand them at all; because you STILL think their mechanicalities will allow them to be different, or their type, or the way they have been brought up, and

what their particular conditioning is. So it is a study of each other, to know what kind of a person are my friends, or my commrades and what kind of a person am I. And what kind of an impression do I make on them, and what will they make on me, and when I know it, and I really know it, then you have a basis, because then you can unite on one particular purpose. That is an aim. And in that respect, everybody is the same. We are, in that sense, children, beginning wery ignorant, and we all have the same difficulties to overcome of ordinary life, because we all live on this earth. And because that all of us, without exception, is affected by the conditions of the earth. And again , if one understands what the conditions of our present life is, the way we happen to function, and the way our civilization affects us, and we know what ever it is that particular effect is on each one of us, again we reach an equation, a certain form of understanding, and an acceptance of whatever it is. And again the road is quite clear, to be able to work. So you see that it is really where the problem, many times, will have to be related to and brought back to. And that very often what you criticize in someone else is because you don't understand it. You don't even understand why you criticize and you have no right to criticize and and that you don't understand. Because you have vanity, quite naturally you believe in yourself, you have a certain ( ), this particular love for yourself. And whenever that enters, there's not much room for loving someone else. Because they are not then made in your image. And you feel that you have a perfect right to criticize them that they should be they way you are. And of course, the question is how do you know how they should be. And are you so sure that the way you are is really right? All these are questions that are related to work. Because unless with work you know where you start fault. What is the material that you have to

work with? Unless you know this very well, your expectations will of course be quite wrong because they start from the wrong premise. And that there is a long time necessary to find out what you are yourself, and because of that you will know what someone else is. And this you might say is one of the main reasons for making attempts to work and to try to become objective. Because it is the only way by which you will find out what you really are, and that the whole problem is always, what are absolute facts, what is the truth for you, for yourself, and what is the truth, then, because of that, for others? Other people can remind you, but the problem is always your own. WE don't want to believe it, because the little back door of our own personality, we like to open it up once and a while, simply to sneak in unnoticed. When I say there is this personality of ours, protects ourselves. We've built it, we've allowed it to exist, we've even added to it, to protect ourselves. And as soon as someone will make a little remark about how our behavior was and we don't agree with it, we immediately ( ) to explain it, or perhaps to be a little injured, but to think that the other person anyhow, doesn't know what they are talking about and after that kind of remark thaey are surely not our friend. And the reaction isvery often that we don't want to hear what the other person has to say, because we think we are already free from it -- that we have gone throughtit ourselves and I think that this is where we make a tremendous mistake. Each remark from anyone should be taken. Not that your reaction has to be always the same and sometimes you can take it without the person knowing that you are offended by it. And sometimes you can control yourself long enough. And sometimes it is too quick, that the reaction in you immediately will provoke some kind of response, completely in an unconscious state, that you react in an ordinary sense. Whichever it is and whatever you do with it, whatever is noticed by someone else, you yourself must know how you take such remarks and

then how much learnage does it give you. It becomes very important because you have to have dealings with different people, and you have to learn to work with them. And you have to start with that kind of relationship in a group. Because in a group you have at least a chance that someone might understand you a little better. Or that whatever your reactions may be, may be ascribed to -- let's call it over-sensitivity once and a while. Which again can be explained on the basis of having worked on oneself or becoming open to the reactions. And also that kind of reaction an impression that one has created on other people. But to know it in all cases you will be affected. And then the problem is what will I do with that kind of an impression that I received? How far does it go? It's usually spotted only on the outside and the reaction is immediately as a reflex coming from the outside. If a person is a little bit deeper as if he is not living entirely on the outside but there is a possibility of letting it penetrate. And then it's received in a different kind of a state of being. Then there might be a possibility that it will be digested in a different way. And that also it will take a little time before it starts to penetrate deeper. And with this penetration, there is a little time time to correct yourself. And then in that little moment there may be a chance that you can get hold of yourself, and that the reactions will not be automatic, but it might even become directed. And that the answer is -- I am of course affected, since I am a human being. But that does not mean that I have to react as I have always reacted in an automatic sense. These are the problems that you will face more and more when you work together. And if you don't face them, I would almost say you don't live together. Don't try to get away from that what you can feel that you can do many things all by yourself. I think you make a great mistake, because I think there are many many things that someone can tell you and can show you by

their attitude that you yourself will not discover, and you will not see it even when you look in a mirror, and you will not be sufficiently aware. And if our awareness also will go over so easily into a sort of explaining it, and that your conditioning is so adjusted to us so that whatever it is as a behavior of yourself, we will want to live with and therefore we will start to affect the interpretation of it, and it won't be the truth.

The question of truth -- it's quite different than the question of being serious. Serious we can all of us be in an unconscious state. The concentration of events, sometimes even a concentration of trying to be there with all of you, the presence of all the 3 centers, if it can be, ~~united~~ at certain times united into one. It will give you a certain taste of wholeness. Still it will not be truthful. The truth can only come in when each center can function independently of each other. And then in that state, when there is a possibility of connecting it, that there is something in you which is superior to all three centers. And it may be, at times, a realization of one's own existence, and it may be, at atimes, be recorded as a result of the fault which you have received before, or feelings that you have experienced. But at the time when the three centers are connected because they wish, and there is no, I call it now, a little "I" which first requires that they are separated. And then the little "I" can connect them, combine them, we will not reach a particularr level of truth from it. We will be serious, but you will not be honest. The honesty comes only when the 3 centers function independently and then are united. And then the realization of that kind of a "oneness" will give you truth, because it is an honesty between your "I" and the 3 centers. And it is very necessary to see this because we know such moments every once and awhile in ordinary life, accidently, of what I call a moment you don't forget, but there are moments which are brought about several times when one

lives constantly with the Ideas in mind, with the presence of God in mind, with the highest feeling that one has religiously in one's heart, and at such times one can go through the, let's say, the country, and see different things of different kinds of nature. And one can be overwhelmed by them. And at times, be affected in such a way that you don't know what really has taken place in you. It is sometimes a result of suffering in life that one realizes that certain things are there and take on a coloration of permanency. But it'ssnot a color any more, it is an experience of something "white" -- as a light ray, as a combination of all colors in one octave. It is then that light that God shines for one moment as if one at such a time is in his presence or that God has come down on earth. What is this really? Sometimes we say it is Christ within one. It is realization of work for oneself with necessity that that is the only way by which I find we will be able to loosen up the bondage of earth, Where I at the present time, am living and where I have my feet on the ground. And that what I understand with my mind as sometimes I walk in the clouds. And that what motivates me is still a little bit away from earth in the form of my emotions. And it is my emotional state when I walk form a concentric circle, the same way as the earth, but three feet away from it. And if it's this constantly that I realize that that is where I ought to live and I don't live in my feet, andI don't live in my mind, But I live just a little bit away from earth, as if, when I live there, it is at that point that I could really have a footstool or some permanent thing on which I then stand. And that the ordinary feet of the earth, which are in touch with the earth, are now in contact with this concentric circle, fear other motion, a motionless fear around the physical sphere of the earth. I say it's just a little bit away fromthe earth, not very much, and surely not as high as the mind, because there is no control as yet about the sphere of the mind. The mind also ha s a sphere

about six feet away from the earth. It is where thoughts are made, that is where is the guidence that is given to life on earth. But for each person there is a chance that the scale of one's physical body as an octave, has been lifted up, away from the original "do", up to the height of "fa". The height of "fa" is where the breath is digested in the lungs, and where the feelings are made and converted into emotions. That becomes always the most important part of a man's life. Five years on earth and that is really where he should start to live first, before he has any idea even of loosening himself from earth or wanting to live in heaven.It is this chance that is given in order to reach the possibility of consciousness that one starts with what is the development of one's conscience and it is linked up with that what really becomes a man, it is linked up with grieving and emotion, when a man starts to think about the possibility of his becoming, or at least being unified in a higher form. That is where we must live first, our emotional life, our emotional relations, our emotional characteristics, of which at the present time we only have a little bit of an octave, not very much developed. It is dependent on feeling, and the feeling is dependent upon the expression, by means of the physical body. And the physical body is still too crude for some of the feelings, and the extention of the octave of one's emotional center as it were, is only around a little bit of an octave. Sometimes it's even less because that what comes into a man is really only "do", "re", "mi". But we call Man #4 the beginning of the Kesdjan body. That what we should have is of course the fullest development of the Kesdjan in the sense that it becomes an octave by itself until it is up to "si", "si" almost "do", and a possibility of leaving that kind of life, in order to step up further into the existence of one's soul. But you see that what is now so lacking in our development is the possibility of having this feeling center in the first place independent from that we all call manifestations and for which we use the physical body. And the second place it is so small because it

has no range whatsoever; it does not really know enough. It is really very limited in the totality of that kind of an existence. And if we really want to grow, we have to start to feel. You see, the accent is not so much now placed on a development in accordance with the A B C, because that we know, and we know it most of all; we know what is **magnetic**, we know about **impartiality**, and we know about **objectivity**, and we know about **simultaneity**. We've used the words enough; we try, we find out how difficult impartiality is and also , at first, how difficult is to experience moments of existence. But when I am alive I have these two things: the moment, in which I exist; and that what is within me as life, which wishes to be expressed. That of course, has a magnetic center, has to make itself known. And how will it become known, that it is trying? It is trying for freedom, it has to be separate. This is the task of man on earth.-- to become free, so that his magnetic center has life, has a possibility of further development or in further being able to shed all the different cloaks, the different clothing, the different covering, the different layers of skin which are now covering it up. Loosening it up gradually, and gradually cracking it open, sometimes resolving it so that it can start on its own. And this kind of freedom has life that it has when in its own life,a possibility of living without being hampered by the conditions in which it finds itself at moments when it is still encased in a human body. So for that reason I need Kesdjan in order to have some means of at least temporarily of giving it a certain asylum, some kind of living quarters. But still it is not developed well enough because it is bound up with the manifestations of the body. And they are the very few manifestations if we develop the physical body with all kinds of other dexterities. We can learn to effect that cause for other feelings, a little bit more of an expression.

But you know as long as it remains connected with the physical body it is still limited. FEELING HAS TO START TO LIVE BY ITS OWN; it has to become refined. One has to become more sensitive. One has to consider more with one's heart; one has to turn to one's heart and give it work to do. One has to deepen that what is at the present time a feeling in one's voice. Naturally, if one deepens it there will have to be more of that kind of an energy that makes out of a color, the depth of a color, the "chroma". It is not the rate of vibrations of the colors, that we can distinguish more or less because our feelings have that, you might call it, sensitivity of the gradations of colors. That is trying to distinguish a little bit between hate or jealousy, or our feeling of what we call "love", or consideration or sympathy, or many things of that kind we know more or less has a certain scale and that they have a representation of a different kind of coloration for one, and belong to a range of colors which sometimes are attached to a human body, and to a person then living, there are certain colors that are his own because that is where, then, for his feelings, he is most expressive. But you see, it is almost infantile. Because emotions start where the feelings leave off: where ordinary feelings still needing the expression through the physical body have to be left first, and then not allowing them to be expressed as manifestations. That then what can continue in oneself as a vibration rate in one's heart, becomes an emotion. One does not go against them, one does not supress them, one simply does not want to feed them. Negativity, that which in general is considered negative emotion, is nothing else but an ordinary state of feeling which is expressed by means of the physical body in a certain form, and that we call manifestation, a result expressed with the face or even with the tenseness of muscles. Simply we say it is negative because it is not so easy to live with. It really does not make any difference from the standpoint of objectivity.

But as for as the development of one's emotions is concerned, it does make a great deal of difference, because energy is consumed by it, and I don't want too much energy to go in that direction, which to all intents and purposes, is completely lost. I have to find ways and means by which certain things could become much more permanent for oneself, in the first place, because of its depth, and in the second place, because it will enlarge my totality of the range of an emotional state, over a much larger surface, you might say, and allowing my heart really to become engaged in that what I think, or even what I wish to feel. And then ultimatly, it could become expressed in a form of an activity of my physical body, directed now by means of what is an emotional state of myself. How to reach such an emotional state? You see, for that, we have to go to the outside world. Because within one one is limited to the condition in which man is as Man #4, with all his best and good intentions when his wishes, which are sometimes of a very high character and sometimes approach the possibility of consciousness, still do not reach the area of consciousness. They still stay below it and at the same time, they are quite close to a possibility, almost as if at certain times we can flop over into a conscious area. Theyway we reach it, of course, is by increasing impartiality, the freedom of our Self from that what is a feeling as expressed through manifestations. And the real impartiality is that what I have as a feeling without the necessity of being expressed. Or you could take the other way, to have that what is feeling in relation to me become most important, and all other expressions of myself, (in a physical sense mostly), and sometimes my thought processes, can be reduced to a minimun. So then, what can remain in existence, is an emotional state of myself. How do I reach it? By considering myself, as I am, as a personality, as if -- nothing. This reduction of the activities of the other two centers will allow the emotional center to exist and come to its own right of existence, to its own fate, in which it has to be,

and develop because then it is free, in the first place, from a manifestation, and in the second place, from a directing force that comes from my mind. My wish, my real wish is to unite with that what is above me, and which I now ascribe to it certain attributes I call God-like, or heaven, or that what is holy, more or less tinged in the direction of infinity, although I do not know what is meant by that kind of concept and I surely don't know exactly how I can experience it because I am still living in a finite world. Still, it is this approach that I will reach, at times, when I reduce the other two to the minimumn possibility of their existence and only maintain them. For that reason, the realization for oneself plays such a tremendous rold in work; realization of all three centers to start with, to become for oneself, free from what one is, and the thought and the feeling reside in oneself to lose, as it were, one's life. To really, in such a way say, "yes, I can lose it", but for what -- that I then create something I call God and say I ~~xxxx~~ sacrifice myself for the sake of God's existing, so that then I, then as a human being, become more able to receive what God might give me from above. I have to use that kind of an image because otherwise it is not clear what has to be done, because if I say by myself, I reduce myself to nothing or to that which is now myself and my feeling about myself that I consider that as if of no value. That I am empty, that I am aware that there is nothing, nothing in me that is really worthwhile. That in itself is not enough, because there is nothing then at that time existing, and nothing in the world able to use my "nothingness", I say I call it God if I have that relationship of a religious kind. I call it "I" when I work, because when this "I" is there, it is untouched by the condition in which my personality and my physical body or all the three centers happen to be. And that this "I" can remain objective and, again, benevolence towards that what is my state, and then in losing my life, in that sense, I gain it, because

my "I" wishes, and this is the beginning of my emotion -- wishing my life to be permanemt. You see, this creates of the centers (which first have been reduced to a very small state of ordinary maintenence) a building-up now in one's emotions that what really could become a wish for the continuation of one's life. And that regardless of the conditions under which I live and the acceptance of the way I am, and that I have no particular reason to criticize the way I am,,because when I will accept it, I have understood that it has to be the way it is. When it is that, and then this "I" says, "but You exist as an emotion", immediately, in that state, it is now a state of fullness, because the others are not functioning. That what is my feelings,starts to grow. And it grows over into a state of feeling which is quite fundamentally different from the state of ordinary feeling. It is then again, production of a "conscience" in my emotion. It is also equivalent to change-over from solar-plexus to the heart, and it is also exactly the same as over-bridging of "FA" in the scale of Kesdjan to "Sol". You must understand again what is meant by this life, this over-bridging, this difficulty of overcoming the ordinary growth, evolutionally speaking, of an octave to go from one triune of "Do", "Re", "Mi", into the other triune of "Sol", "La", "Si". Well, that is the problem that we have to face, created by that, by something in the "Do" of intellect receives and also can understand the person observing, but that what really has to be produced is impartiality, of how to become free from one's feelings, so that then, the feeling center, not functioning in its ordinary sense, can then start to grow, until it has reached the point of freedom. The "Fa" is over-bridging the Kesdjan octave. It is a state, it is a state in which one knows, and by intuition, sees that one is bound. It is a state in which one knows that unless something can be done, that nothing will happen, that I've reached the end of my rope, and unless something is introduced into me of a different kind of character,

there will not be a possibility of going over to the "Sol,""La,""Si". This different kind of character in an emotional state is a conscious state, a state of conscience, a state based on the realization of what is freedom for myself emotionally, so that this represented by the "Si, "Do" of the Kesdjan octave, that in which I am bound and will remain bound until I am willing to give all of me up for the sake of becoming one with God. This equivelence of the "Si,Do", the realization of this tremendous pressure within one, which causes for oneself suffering, and mind you, work will have to create suffering in one because it is not an ordinary kind of life. It has to be understood that something is at stake, and thtat through suffering one will be able to try to understand and also, later, to experience in an emotional sense, that what is one's bondage. The realization of one's bondage is really what is the consideration that is necessary for a change-over of feeling into an emotion, and this bondage I will know that I have to die, not only to that what is physical manifestation, but I have to die to that what is still my feeling, and that what even should become my emotions, it (si) a relationship of Man with his Spiritual development. He will ahve to face the possibility of an understahding as merging with God, in which he disappears and God only exists and remains in existence. This is a tremendous sacrifice. This one calls VOLUNTARY SUFFERING. It is intentional on one's part. It is the creation of conditions which will require Labor. And every once and awhile, when I know that I want to go over from the feeling state into an emotional state, I will have to face that particular kind of experience in life, where I will always shy away, because I don't want to lose myself. This is a requirement of life as one grows. And it is the aim that constantly should be in front of one, even if, at times, I will not get there, and I know it might take a long time because of what I am doing in the meantime, trying to enlarge already as much as I can by feeling into more octave, more sensitivity, more relationships with

people, on a feeling and, maybe, an emotional scale. The deeper I make it, the more conscious I will be in my attitude toward them and that what is required as introduction, is that kind of a realization to work and to live and to seek in accordance with one's conscience. The consideration for oneself within, in which I know that that what is consideration should never be changed within my inner life and that it is constantly fed by the considerations from the outside which reach me in relationships with different people and to whom and with whom I always will be in different kinds of relationships which must effect my feelings and never allow only my head to be the judge or the one factor that determines it. Sometimes my head and all its coldness will tell me to do things and then my body will execute it -- it has no value what-so-ever, and only as far as manifestation on earth is concerned. It will not buy me any bread in heaven and it will not be material for the possibility of growth of an emotional body. Emotional body can only be fed by the contact that I wish to make with that what is a higher form of living, and again I say for the first time being as if outside of me, and when I say "inside" it is that what is really taking place in my heart, and that I feel deeply and then with that, I bring out of me that what is my emotional life as if at such a time God is speaking through me, in oréder to make or create an affect, first in the realization of my own existence now being effected by that other higher form of being, and in the second place, in a sense, I have an affection for those I have dealings with, that they will not go by that what I say, but that what I am, or that what I feel. This is the changing-over from the "Do", "Re", "Mi", into the "Sol", "La", "Si". The "Sol", "La", "Si" is the Kesdjan of emotion. It is filled with it. It is where the real aspiration starts, in regards to the outside world and the people I have dealings with, and then, coming back to the inspiration within my heart, because that is where my heart has to live, and how it has to be fed, and how I am at that time. Now with my personality gradually changing

into the real, I have to have a building block, this one thing, conscience, for myself to know what I am feeling, and to what extent am I now truthful. Honesty comes in inbetween aspiration and inspiration. Honesty, then, is considering that what I know from the outside world and what I know of myself inside as inspiration, or being affected, and wish then to live as much as I can, complete, with that what I am now building emotionally, that in that emotional life, and with this emotional life, my living, my manifestation as a whole, the way I am as a personality. I cannot build with material of a different kind of character, that is, it has to be consciencious regarding myself, and that there is no room anymore for any form of self-expression. This becomeing free from oneself, this I consider, of course, the last step for "Si", "Do", equivalent of real Suffering. Conscious Labor, I say is intentionally living to sacrifice that what I am, and to break-off the life's bondage of myself, that what binds me still to earth. Although I may be physically dead already, emotionally I am not dead, and it continues, even after my physical death. It continues to live in a certain world, in which again and again, I will be faced by that particular problem of freedom from my feeling and substituting in their place, my emotion, that it, in reality, can be the bridge for me towards that what I then consider the possibility of development of my soul.. You see, this Conscious Labor belongs to the development of one's soul. It is the "Fa" bridge in the soul development. So there are three bridges and three are important. One is done by Mother Nature, in order to make us better instruments for the maintenence of the Laws of earth, as if Mother Nature created around the earth a certain form of energy as air, oxygen, and nitrogen, and couldn't help at that time, to put into it a little bit of something that belongs to a different level of being. But you might say, almost, that secretly Mother Nature hopes that it will never be discovered. And if it were discovered, that it would not be of use to human beings. Because the human be-

ings then, would then, from the standpoint of Mother Nature, mis-use it, and then be able to become freer, and freer earlier than Mother Nature intended. But She allowed us to be able to breathe, and this is the meaning of birth on earth. As at that time, this particular "Fa" in one's ordinary existence which is there as a concept only as long as for the nine months of the period of gestation. It then starts to become al- live, in our ordinary sense of the word, when it is born by means of breathing on its own, and because of that, it has a further possibility for the development of two things. There is that what ( ) the com- pletion for a human being to have a little bit of feeling with which it can get along, and a little bit of a mind with which it can think alsoa little. And besides that, that what is representative of Great Nature in Man, that Mother Nature had to allow and couldn't almost forget Man #4, which is in Man #4 his possibilities of beleiving that the earth will not constantly keep him always where he is, in bondage. But that there is the feeling of a possibility of evolution, and that he has a hope, that somehow, someday, he will find a means of how to get out of that particular kind of prison. The means that is given is also in man, in his initial "Do" of his intellectual body. And then Mother Nature says, "that for now, that is enough for you because you are now ahuman being." "You can walk on the earth and forget about the rest." "And I will help you forget about it, because I will empathize for you, your physical body, and it will give its functions of a little mind and a little bit of feel- ing." " And it is enough for you because all I wish is 99% of your total- ity of existence, that is, physical existence, itself, which has to be fed." And of course, we have that particular kind of function and after some time the totality of the body will be enough to be put into the ground, so that again, it can be destroyed and that in the destruction, matter will not be lost. And again and again, it will take a different form. We have this fight that Mother Nature indicated only once, what it is to go from one state to another. What it is to go from sleep in darkness to light when

one opens one's physical eyes. What it is to go over from the state of gestation into the actual birth, and then, so-called, start to grow, because that is what Mother Nature wants -- to fatten us so that we become big human beings, so that our many cells, in turn, can then be used for material changes in conversion, so that Man, when he is fully grown, is much fatter than a little child. The second, Mother Nature will deny that fact and say, "You don't need any more than your ordinary feeling." "All you have and perhaps, as a Man #4, I'm not even interested in that." "Man #1, 2, and 3, it's enough for you as a human body, to walk on earth and to preform the functions that are required, because you happen to be there, and you happen to live, & the atmosphere that I've created for you will enable you to live the way you ought to, at least like a sensible, or more or less reasonable human being." "But for the rest of you, you will have your eyes closed, and I close them them for you, because I don't want you to be prematurely affected by the possibility of becoming a black sheep." It's interesting, it is black, you see, because in the blackness, one realizes that there is an absence of light. And that is why a black sheep is of value, and it is not an ordinary white sheep, because they are already staring themselves blind and because of that, they don't see anymore. But a black sheep is of a different kind, it has already within it a realization that it is black and that there is something lacking. And from that time on, becoming a black sheep, this is Man #4. Man #4 is interested in the possibility of his own "Fa" in the Kesdjan scale. And the he starts to hope that somehow or other, it is possibile to overbridge that, in order to go over into a different kind of pasture where the black sheep can be, if necessary, by itself. But, at least, gradually, it can re-shed its own black wool, it's blackness. And that can remain the property of earth. But in a conscious state, all the black sheep have been shorn, so that they are, you might say, "naked" but at least they are REAL. And then they have already the beginning of assemblance of that what might ultimately become "white" for them. You

see, however, that Kesdjan functions regarding this "Fa". It has to have a moment at the time in which that what seems the possibility for one, becomes at the moment, an actuality in one's conscience, and One's consciousness. And it is then this consciousness that starts, at that time, not only with a hope but a belief in the actuality of knowing and experiencing this particular state of being awake, which then, at that time, sends out its own 'rays of creation' towards the possibility of other scales of existence, which then, are attached in, attached to, and also connected at two points. Or rather, the begginning of this "Do" in the intellectual center is one which can lead to the possibility of, also, utter freedom afterwards. But the effect is then it starts out to become an influence from that what is "Fa" in Kesdjan, and serves then, as what you might say a 'shock'. And at the same time, it attracts the "Si","Do" of one's ordinary physical life. It has two meanings. The "Si","Do" of one's physical life now being loosened, gradually this kind of freedom from the physical body simply means that one has to lose oneself in a manifestation of an ordinary man on ordinary earth -- the way he is because he is still attached, as I said before, more than 90%. And all of that has to be understood, not destroyed. It has to be placed in a proper scale of the development of man. And in the scale of development, there is a possibility of three bodies for man. This one body is only one little third, and it gradually decays, and it will gradually disappear ultimately in the night, and in the meantime, it has to change its function as if it is the only thing in existence, into that what becomes a servant to the possibility of the existences which are of the higher kind -- that is, his emotional and his intellectual develpment. For that reason, the little "Si", "Do" of the physical body simply has to be indicated in some way, that it is tense, that it is condensed, that it is very difficault to give up certain things, because one is too much attached to it. And that is where impartiality starts. You see, this is a Kesdjan function. It comes, of course, from the firm kind of enlightenment in one's

mind. It has reached the "Fa", and "Fa" has to be overbridged in Kesdjan, to go to the Sun. That is what the "Fa" represents in Man, his Planetary Level. And therefore, the emotion now becomes for him, tremendously important because, because of that and only because of that, he can loosen the "Si", "Do" of his physical body. He can start to undersatnd what is meant by **impartiality** by seeing that the manifestations of himself as it is now, expressed in a form of physical manifestation as a result of his feelings, need not be liked nor disliked. This produces in man **objectivity** regarding his physical body, and it will have a result, and it becomes less and less attached to the manifestations of himself, and if he is really to give up his body so that his emotions can live. You see, Kesdjan body has a desire to wish to live to grow. It is bound by the physical body. It is also bound by that what is given from the lines of an inspiration of some kind of insight -- a realization of something that is as a possibility, could become actual. And that the whole center of one's life, for the time being, regarding work, is in the "Fa" of one's emotional body. Again for two reasons, this is inbetween the "Do" of intellect and the "Si", "Do" of the physical. It is that for which I settle whenever I start with one and I reach for three and get inspiration from three that then, I will settle for two, inbetween. This is the law of progress in life, this is the law of phenomenon, this is the law of Seven. Because I start adding 1/4 to it; I go 1/4 to it; it is rough. Eight, five, seven, and I return again to one, that is, I start at "Do". I go to "Re","Mi". I come up to the point of "Fa". How do I get across? By remembrance of that what is "Si","Do"! That is the state which I ultimately wish to reach as freedom. And this for me, creates less consideration as 'me'. I now consider what is needed to get across "Fa". It is a force that I know, ultimately, will be mine when I can give up myself. And this "Si","Do" now having this kind of an effect in me as I am as me , can reach for me, acondition of openness, to be affected by all kinds of different events of life and some of

them will become for me, a shock. As if a shock created by me by means of this, "Fa" of Kesdjan can be overbridged. One ofthe ways by which this shock is created is by the consideration of the "Si","Do" as ultimately freedom from emotion that I now wish to become objective to myself. And that this objectivity includes impartiality as the most important step. And that becsuee of this impartiality, my "Fa" of Kesdjan will be affected by an outside shock flowing from the "Do" of intellect towards "Fa", towards the "Si","Do" of physical. I talk all the time about the diagram that I also understand that you can visualize, because then you can see how they are connected and how the influences of that what is work on oneself, starting with introduction of a conscience and a consciousness at the proper places, will give them the possibility of a furthering, a continuation of that what is an octave. In the first place, the Kesdjan going over into the fullfillment of its own "Sol","La","Si", and the other being the "Do","Re","Mi" of an intellectual body starting on its own "Do", on its way to eternity. And it's for that reason that I say this is in a field I call simply the 'conscious area', which is dependent in the production of three things: one is consciousness. That is what I call the fulcrum which separates the different brains which are in my mind, as creating in my mind mental functions of different kinds, constructing within my mind all kind of elements and concepts comparable to the periodic system of the elements, all kinds of different chemicals which gradually will take place as my mind chemically becomes more developed, all the way up to 'radium' so that finally, in the radio-active condition of that what is in my mind as a 'chemical substance factory', that it starts to radiate and shine from there as radio-active elements gradually starting to light up in its own way, not because of ordinary light, but because of its radio-activity affecting that like a 'beacon in the dark'. And in the second place, that what takes place in "Fa" of Kesdjan is because of this introduction, first of consiousness, now the introduction of conscience.

Which is again a quantum which enables one to overbridge "Fa", which gives the different rings now existing, as far as earth is concerned, only three feet away from the earth, will give them the possibility of "Sol", which is six feet away from the earth, because "Sol" for me in Kesdjan is my intellect becoming 'King'. This is what I now introduce by means of a conscience, again I call it a quantum. It is the difference between that what is one ring and that what is another ring, concentric or not, it doesn't matter. This distance has to have me overbridged by theintroduction of something completely new. The third one, the introduction of objectivity in "Si","Do" of physical, which includes at that time, the realization of the moment coming now from "Do" of intellect, giving for me, in my physical body, the possibility of further freedom, as if I am not living in either the past or the future. This is the meaning of the moment for "Si","Do", because in that I actualize simultaneity for myself. By living in one's moments, one is free from the manifestation of the physical body or all the organs the five ordinary organs, sense organs. The freedom then I will have from physical body as it is because that what is then physical body has been reduced to one point. The "Si","Do" has that capacity of when it reaches "Do" to draw up the original "Do" to its own level, and that then the ( ) of that what is the octave in one's physical has become one point in one's life.

So you see, I talk now; I talk a great deal because I want to give you some perspective of what will one do in life now, what will one do with one's feelings? What can one do, what can one do with one's friends? What can you do in your relationship to the different people you have to deal with? You not only can improve them, but you can introduce something quite different of your own. When you are with them, you can give from you something of value. I call it now the 'chroma of existence' because that is the depth of your feelings. That is the Chroma, the introduction of that what in life is the difference in the depth of a color, and the

difference between a vibration and that actually is intensity. That what takes place in one's ordinary feelings (like going over into emotion) is the introduction of this depth of feeling in which one's own heart beats, not just superficially, in one's little solar-plexus. This I say you have to learn, not too much more. You have to be fearless; you have to wish, really, to tell honestly; to tell, of course, with seiousness, this conviction, but you have to -- give. How do you give? By offering yourself. By opening yourself and inviting them in, to the extent that you can, to the extent that you are not afraid. And to the extent that you are not ashamed of that what is really you. And then on that basis you will be able, not only to communicate, but also have an effect on them. And the effect maybe of friendship. And maybe an effect of not having to say anything, but just to be able to be and then to work together. Because it is then understanding of a common aim, A common aim with your intellect may differ and one talks about and then argues and has different information. And it's all to the good because you're not at that step yet where there has to be honorable friends intellectually, and a certain flowing together of an intellect, another intellectual body. It is a long way off, but for the time being the absolute value of an emotional state has to be such that there is no further arguement neither within yourself, nor with anyone in the outside. And this is what you have to strive for in ordinary life, this is the way work is practical, this is what you meet every day, this is when you have friends or enemies or anyone around you with whom you have dealings , because you are a human being. You can not withdraw. You are not a person to be shut up in some kind of alittle bit of a cloister. You cannot withdraw from life, because that is exactly what Mother Nature would love you to do -- to forget about that you are not in any way on earth. No...you have to be like a black sheep, walking around for a long time with a black coat, untilwork will finally shear you in some way or other, or other people will do it for you, because a black sheep

finally has to be told that it isn't quite a monopoly, isn't quite a difficult state, quite a diffficult state of solitude and lonliness. And when one reaches into this kind of an adventurous conquest one is at times quite alone because there are very few who want to go with you. And for the time being, until you can talk to yourself well enough, until there is something in you of a different kind of body (and then particularly when the body has become an intellectual one) then you can have a three quarters conversation with yourself. But until that time you will be lonesome, because there is not much of an exchange between people. One climbs the mountain and it is all right at the bottom because there are lots and lots of people. But you go up and it gets colder and less and less plant growth, and finally you are above the timberland and the wind hits you, and there are rocks of cousrse, and no one can really follow you because it is too cold for some of them. And still you have within you this unquenching fire. You go to the top to see the panarama. And you want to know, you want to see God. And you still believe that God is way up on the top of the Himalayas . Up at the top you find, as a result of the effort, you find yourself with three bodies. At the top of the mountain: seeing, and knowing, and taking in, and remembering. And then bringing to that, their particular force and value. And then at one moment, all three descide, life was enough. Now we can judge at the proper time and become One. This is the moment in which one realizes that God is within, with him. It is a moment of infinity which is reached when the point of the mountain has no further dimension. It is the end of all dimension on earth. It is the existence in space and time, without knowing that it is space and time because we're in eternity. It is sometimes the moment in which one knows that God is the totality of everything existing. Then from the top of the mountain one looks at the earth, and all then has become One. Because the panarama that one sees, because of the clarity of the atmosphere as if it is just a strange road away from life that one knows how gradually the atmoshere can get clearer and clearer. When you go further west and you reach New Mexico or Arizona. And you think the things are right near you

and it probably takes fifty years to get there. This clarity of the atmosphere -- this one existence of the atmosphere which happened to be used for breathing is not in existence anymore in the world -- that one's impressions then have been made conscious. And in climbing to the top of the mountain, one has reached that point where not even air is needed, because the physical body is no longer needed. But when all that what is needed is the realization in that what has become memory again is the one point never to be called up to contact with all lives on earth. To see how one's own life has been, and is now, and will be, in the sense connected with that what is God. I call it then, infinity, because in that this spiritual state of existence one's inner life also has disappeared. And that what is left, it is not left, it is that what then is , is God totally, omnipresent, omniscient. This is the realization for oneself as one climbs. It is necessary to keep in your daily life all the different things. As you see, the little bridges you have to go over, the water you have to cross, the winds you have to encounter, the tree trunks that have been broken, all the bramble bushes that are in your way, sometimes a snake that even might bite you, a little bit. All that what is still at the present time, rotten on earth, that might at times create a stench alittle bit too much for your delicate nose. And at the same time, that what you are as a man keeps on walking because someday, somehow, maybe some night, maybe some day, maybe some moment, you'll reach the top, the end of your aim. And you will reach real life, that the mountain was you, and you doubt for yourself certain ways by whcih you tryed to find out what were the difficulties in your life by that what you encountered by climbing the mountain. You were working towards the center of yourself and discovered in that, all the different ramifications of the earth, that which was within you as a tempest is strown by the wind and the stench of your individuality gradually came to the fore and which you at times dIdn't want to admit. You continued because your aim was the iron state of your inner life. Inner, inner essence and then in reaching the point of 'no return'. That what is the center of your own life and living

which starts with your personality, grows to your individuality; finally it is all in the existence of the actuality of God. That at such times also, all dimensions have gone, all that was in nature has gone away, and that what is then is Great Nature, in its entireity, and its simplicity. And at such a time you die, because you feel as if if you had only known this before you started, you would never have worked, and you also know that you never would have found it until you worked. And then in this working, you crucify yourself, and the same time while you do that, you arrive, because you are free to be united with a totality of all living beings. This work is practical, this work is in your life, again and again, tomorrow, whatever you're up against and whereever you wish to find the different ways of how to overcome it. And that you at such a time sit quiet and think and feel...and what this means: "Where am I?"..."How am I now?"..."What is it in me that wishes to work, or at least to make attempts to be awake, and that in that awakening, that I see what is the value of my life now...now...now, as if at each a time I become God's child, because when I say and know this there is this kind of infinity in me which everthing that I now have that is of bondage has been dissolved for that moment. And I hope and I pray that, when I can remember that, I remember that with a totality of myself because then there will be the emotion which for me gives character to my life now. It may not always be like that. It may be also that my emotions will have to be sacrificed. But then my soul will exist and my soul will not have the need of the emotions I know now on earth. The soul will know what the other emotional state is on the level of the Sun. The universe moves; it changes. All different places are taken by differnt bodies in time, as time for the universe exists. And the totality of all that what I now consider a feeling as an octave expanding gradually into at least three octaves for my emotions, andthat in that three it can be as a possibility, a unity of my totality of my emotional state. It will become the 'white ray' for me in my emotional life. It will become that what is in-

cluded in this 'White ray' as all colors, includes emotionally, that what is the 'infra-red'. That will give the heat, in exactly the same way as the octave that I want to reach for my intellect will include 'ultra-violet' because that belongs to my chemistry.
Read. Have reading groups. Listen to some tapes. Sit and talk with That not your own little bits of things, they are not anything at all. They are not worth a damn to fulfill them in the light of what is your aim--to become a Man. This should be paramount in you. Never mind that someone steps on your toes once and a while, and maybe that you're a little jealous and that you, maybe, don't understand why 'so-and-so' is 'this-and-that'. Forget it for once! And then for once and for all, because it is not important, That what is important is your Death, and because of that your Life is important and it means for that that you have to do something **now** in order to prepare yourself for whatever will come. And it will come. I assure you. Don't think for a moment that you will be free, even after you die. And in what particular state will you be? and in what state will you continue to work? Like you have done now? Like have also been lazy? Like you then, if you want to be lazy, you will continue to suffer, more and more, because that what will happen when you die physically is your emotional state & there you will suffer, because you will see that you thought you were in Paradise, and you were, actually will be, in Purgatory. Purgatory is beautiful. It is just lovely to look at. Nothing could be more beautiful. Nothing could be as quiet as I am in my sleep. Nothing could be more beautiful than a dream. Nothing has the color of something where I am left completely alone because no one disturbs me. And I can turn around and enjoy even my body, and continue to breathe a little, and my blood circulates. But my eyelids remain closed because I have closed out the rest of the world. And now it is so beautiful because I am in Purgatory. And every once and a while His Endlessnes comes and He appears, and maybe, at times, you have a nightmare in your lovely dream.

Good Night, Everybody.

1967